The SWORD of the LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

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HEROD'S GUILTY CONSCIENCE

By Evangelist John R. Rice, Editor

(AS PREACHED ON RADIO KTIS, MINNEAPOLIS, MINNESOTA)

"At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus."—Matt. 14:1-12.

This passage gives the account of the death of John the Baptist. In this story, I call your attention first of all to the conscience, the guilty, burning conscience of this King Herod. "At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him."

Why did Herod say, "This is John the Baptist"? When he heard Jesus and saw the miracles, fear gripped his heart. He said, "That's the man I killed; that's the man I killed! I ought not to have done it. Oh, it must be John the Baptist; he has risen from the dead!" Herod had the torment of a guilty conscience of one who had slain an innocent man.

Oh, it is a terrible thing to have against you that little spark of celestial fire called conscience. Proverbs 20:27 says, "The spirit of man is the candle of the Lord, searching all the inward parts . . ."

My friend, do you realize what a terrible thing it is to sin and to have the record of that sin forever held against you? And God who made you in His image will not let your conscience—that innermost being, that little bit of a candlelight that God put in your soul forever—God will not let con-

(Continued on page 3)

When A Revival Is To Be Expected

By Dr. Charles G. Finney

"Wilt thou not revive us again: that thy people may rejoice in thee?"—Psa. 85:6.

This Psalm seems to have been written soon after the return of the people of Israel from the Babylonish captivity as you will easily see from the language at the commencement of it. The Psalmist felt that God had been very favorable to the people, and while contemplating the goodness of the Lord in bringing them back from the land where they had been carried away captive, and while looking at the prospects before them, he breaks out into a prayer for a Revival of Religion. "Wilt thou not revive us again, that thy people may rejoice in thee?" Since God in His providence had re-established the ordinances of His house among them, he prays that they may be also a revival of religion, to crown the work.

Charles G. Finney

Last Friday evening I attempted to show what a Revival of Religion is not; what a Revival is; and the agencies to be employed in promoting it. The topics to which I wish to call your attention tonight, are,

I. When a Revival of Religion is needed.

II. The importance of a Revival when it is needed.

III. When a Revival of Religion may be expected.

I. When Is a Revival of Religion Needed?

1. When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive His work. When Christians have sunk down into a low and backslidden state, they neither have, nor ought to have, nor is there reason to have, the same love and confidence toward each other as when they are all alive, and active, and living holy lives. The love of benevolence may be the same, but not the love of complacency. God loves all men with the love of benevolence, but He does not feel the love of complacency toward any but those who live holy. Christians do not and cannot love each other with the love of complacency, only in proportion to their holiness. If Christian love is the love of the image of Christ in His people, then it never can be exercised only where that image really or apparently exists. A person must reflect the image of Christ and show the spirit of Christ before other Christians can love Him with the love of complacency. It is in vain to call on Christians to love one another with the love of complacency, as Christians, when they are sunk down in stupidity.

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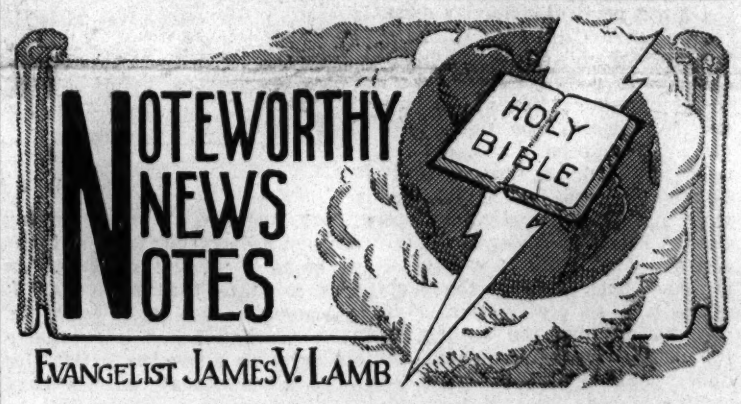

PEOPLE LAUGHED, BUT CURSE CAME TRUE

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."— Matt. 10: 14,15.

From the ST. LOUIS STAR-TIMES via Associated Press comes a story from Oliver, Georgia, dateline October 31, 1949:

PEOPLE LAUGHED, BUT CURSE CAME TRUE

Sole Survivor of Hexed Town Dies at 105

By Associated Press

OLIVER, GA., Oct. 31.—The lone survivor of Jacksonboro—the accursed town that was—is dead.

Out of that once damned, now desolate region on Beaver Creek came word today that Richard Bryant, 105-year-old former Negro slave, had died Friday night.

He was the only man alive who saw the terrible curse of a little, hunchbacked, itinerant minister, Lorenzo Dow, come true.

He saw the once bustling town disappear, house by house, store by store, until but one house remained—the house specifically spared by Dow. When Bryant was 3 years old, he saw the white residents give up in despair at the freaks of fire, water and wind and move five miles away to found another town, Sylvania.

It was in 1794 that Jacksonboro,

(Continued on page 2)

Walter E. Handford, Jr. Installed As General Manager

By the Editor

Walter E. Handford, Jr.

Tuesday morning, February 14, in the Sword of the Lord offices, with suitable ceremonies, Rev. Walter E. Handford, Jr., the editor's son-in-law, was installed as general manager of Sword of the Lord Publishers. Since September he has served as acting manager and has gained the utmost respect of the board of directors, and the fifty workers at the Sword of the Lord office.

Dr. J. C. Macaulay, pastor, Wheaton Bible Church, brought a Scriptural message. Chaplain Wyeth Willard, asssitant to the president of Wheaton College, brought greetings from the col-

(Continued on page 3)

A Failure-Proof Home in 1950

By Rev. C. A. Cooper

(A MESSAGE DELIVERED ON THE FIRST SUNDAY OF THE NEW YEAR AT THE EUCLID AVENUE BAPTIST CHURCH, SPOKANE, WASHINGTON. MECHANICALLY RECORDED FOR THE SWORD OF THE LORD.)

I have felt led of the Lord to bring you this message this morning, and I most certainly believe this may well provide the springboard to help launch you and yours right into the center of God's will for your family life. Having some wonderful, Scriptural ground upon which I can stand gives me a great deal of confidence that the Lord will bless this New Year's message to all your hearts and homes.

Here are three New Year's resolutions for your home: RESOLVED "that we shall begin the YEAR with God"; RESOLVED "that we shall begin the WEEK with God"; RESOLVED "that we shall begin the DAY with God."

This challenge is basically one to the husband, the father or the head of the home. It is yours to make these high resolves in behalf of your entire family and say with Joshua of old, "As for **me and my house**, we will SERVE THE LORD" (Josh. 24:15).

Many of you are not a whit inclined to make New Year's resolutions, but it is a good and an old-fashioned custom. In my boyhood, I can recall many occasions when this was our practice on New Year's eve, or more correctly, during the wee hours of the morning. On those wintry nights in our humble mountain cottage we would stand around a roaring fire in the old wood stove, and there we would make our vows for the New Year. Having spent most of the night at a public dance or place of worldly pleasure, we would come home, confess our failures of the dying year and resolve to do better. Chances were before the first week had passed our resolves were forgotten. Our home, although we had some high ideals for the family life, was not what I now regard to be a Christian home.

So I know there are those of you who are going to say, "We do not want to make any resolutions simply because we don't want to make any promises we cannot keep." You will argue that resolutions and "good pie crust" have this in common—they are both easily broken. I could turn that reasoning around and ask you, "Did you ever purchase a new car or buy a home on the installment plan?" If you have ever done so, then you made a resolution. You signed on the dotted line and resolved that on a certain day of each month you would make a payment on that piece of property. You resolutely planned and schemed how you could work things out so that you could finally make that last payment. Perhaps you couldn't see the end from the be-

(Continued on page 6)

Rev. C. A. Cooper

A Rainy Sunday

The two had a perfectly miserable time.

Chapter 3

Did it rain? I should say so! All Saturday night long—and Sunday morning too! But Mr. Mockingbird was at church regardless; in fact, he arrived a little earlier than usual. That was his way. "When it rains," he said to himself, "someone will probably fall down on the job, so I will be there early in case I am needed." What would the First Birderian Church of Wington do without Mr. Mockingbird?

Strange as it may seem, Mrs. Pelican and Mrs. Owl were present on this rainy Sunday too. They enjoyed going to church chiefly because it gave them a chance to air their troubles. Both of them rather liked a rainy day because it made them feel worse than usual. Neither was ever happy except when complaining. Both enjoyed ill health and talked about their aches and pains no end at every opportunity. For this reason each thought the other was a bore.

On this particular Sunday morning sat across the aisle from one another, each trying to look as glum as possible. Mrs. Pelican made no effort to sing because the church was too dark. Mrs. Owl, on the other hand, did not open her book because the light blinded her eyes. Just as Mrs. Owl was pulling her feathers up around her neck, because she felt a draft, Mrs. Pelican was pushing hers back because the sanctuary was so stuffy. Mrs. Pelican did not like the anthem by the choir because she could not understand the words. Mrs. Owl's complaint was that it was entirely too loud. Mrs. Pelican said she would have enjoyed it more if she could have seen the choir. Mrs. Owl's feathers were ruffled because of a certain member which she did see! But both of them did very much appreciate Pastor Penguin's prayer for those in trouble. For each felt that no one in all the world had more cares and burdens than she herself.

Both felt that Dr. Penguin's text was extremely inappropriate for the day. He preached on, "Be of good cheer." Mrs. Pelican thought he might have chosen,, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Mrs. Owl had hoped he might select, "Yea, though I walk through the valley of the shadow of death." Both were agreed that he should have had more to say about comfort and less about cheer.

"It is a terrible day," said Mrs. Pelican to Dr. Penguin as she shook hands on the way out. "Did you ever see such horrible weather?" was Mrs. Owl's remark. Then the two walked home under the same umbrella, having a perfectly miserable time discussing rheumatism, operations, strikes, bad eggs, and worm shortages. Mrs. Sparrow and Mrs. Mockingbird, on the other side of the street, were walking home side by side too—talking about flowers, salad recipes, and rainbows. Perhaps Dr. Penguin did use the wrong text that day—I would suggest Galatians 6:7, "Whatsoever a man soweth, that shall he also reap."

(From the book, BIRD LIFE IN WINGTON, by Rev. J. Calvin Reid. The third of thirty chapters to appear regularly in THE SWORD OF THE LORD. Read them to your children)

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ASSOCIATE EDITOR

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Noteworthy News Notes

(Continued from page 1)

half way between Augusta and Savannah, had been founded. It flourished as a coach stop and county seat.

Jacksonboro was a rough tough town near the hill country in a rough tough time. For 36 years the town went its boisterous way. Then in 1830 Dow drifted down and called upon its citizens to repent. People laughed. They pelted him with eggs. And they would not let him preach.

The tormented little minister with the burning eyes turned this way and that until a powerful man, Seaborn Goodall, gave him sanctuary in his home.

When Dow strode to meet his tormentors again the following day, a mob drove him to rustic bridge and bade him never return.

Scornfully, Dow paused on the span, removed his shoes and shook the dust of Jacksonboro from his feet.

He turned and swore that God would bring swift vengeance, the same that overtook Sodom and Gomorrah. The townsfolk laughed again.

But then, unaccountably, fires broke out, windstorms tore off roofs, the placid creek through the middle of the town became wild and unruly, sweeping away homes in flash floods.

The remaining settlers finally gave up and moved. Time removed all traces of the town but the Goodall place.

Here Bryant was born into slavery. He was a young man when Sherman marched through, burning all houses along his route—but the Goodall home.

Thus ends an amazing newspaper story. It is a modern-day fulfillment of Scripture! Lorenzo

Lorenzo Dow

Dow, a Spirit-filled evangelist, shook the dust off of his feet on the town and God cursed the town. God's Word is true! Oh, for Holy Spirit filled men and women today!

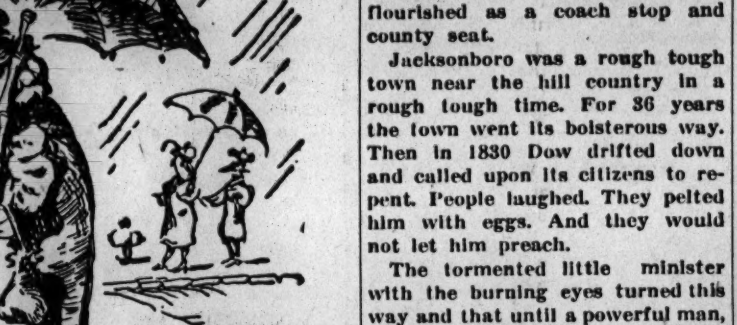
True, Lorenzo Dow suffered, and that too is another fulfillment of Scripture. Paul said, "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:11, 12).

Anyone who is filled with the Holy Spirit as Evangelist Dow was, will win souls and suffer persecution.

When I read the newspaper story, I remembered having read about Lorenzo Dow in **Deeper Experiences of Famous Christians** by Mr. James Gilchrest Lawson, published by the Warner Press, Anderson, Indiana.

Mr. Lawson says of Lorenzo Dow, "Someone has said that all Spirit-filled Christians appear peculiar or eccentric to the people of the world, because 'the natural man receiveth not the things of the Spirit of God' (I Cor. 2:14). This was especially true of Loren-

(Continued on page 3)



START ON TIME

Not long ago I was driving through a downpour of rain. I was to begin a revival campaign in another state that night and it was going to rush me to get there. That morning I had left home a bit early to allow for a flat tire or some such delay, but the hard rain had taken a greater toll on my time than I had expected. I drove through the noon hour without stopping to eat. Nor did I stop for an evening meal. Only twice during the long hours of the day did I stop and then only for gas. Once, because of the blinding rain, I missed a turn and drove seven miles out of my way.

But at last I reached the city and located the church. I hastily parked the car and rushed into the building. But I was embarrassed because I was late. One minute late, to be exact. It was one of the few times in my life I have been late for a revival service.

But no one else seemed concerned about the time. Not an usher was at the door, not a soul was on the platform, the pianist was not at the piano. People were standing in the aisles and sitting in the pews talking and laughing gaily.

Naturally I thought I had been misinformed as to the time the services were to begin but when I found the pastor he told me this was not the case. "We advertized the meetings to begin at 7:30," he said, "but we don't worry too much about the clock around here. We start when we feel like it since so many of our folks are slow about coming. Besides, I don't believe the pianist is here yet."

Sad to say, such a lazy, nonchalant, indifferent, slothful attitude is taken by many churches and pastors today.

Such an attitude is certainly disrespectful to God. It says, in effect, "Almighty God, our children must be at school to begin their studies on time, our working men must be on the job on time, our business establishments must be open on time; our railroads and busses must operate on time and even our movie houses and other places of worldly amusement begin on time. But Your work, O God, is not as important as any of these things. We feel perfectly free to be slipshod about starting."

Such an attitude is not only disrespectful towards God but is actually insulting towards the people who are on time. You have lied to them as to when the service would begin. You are insolent to those who were courteous enough to come early. You have practically invited strangers never to come again by implying that your services are not as worthy of punctuality as a soap opera on the radio.

God keeps His appointments on time. When He told the Israelites they would have meat one night and bread the next morning, He kept His word—the meat and bread were delivered right on time!

God appointed a time for the Saviour to be born into the world and ". . . when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

What if the Wise Men, taking God at His word, had journeyed all the way to Bethlehem to see the Babe only to find that God had decided to wait a few more years before keeping His appointment!

God starts His announced programs on time. Let's do the same.

Perhaps you feel your congregation is so small you just must wait until more people arrive. But did you ever consider the fact that your laxity may partly account for your small congregation?

You say your pianist doesn't always get there on time? So what? In the first place, there is no law that says you must always start the service with singing. You could do something else. In the second place, people can sing without a piano. They did for years before the piano was invented. And in the third place your pianist will probably be prompt if she realizes the services are going to begin exactly on time.

Why not try this: announce that from now on every service is going to begin promptly on time. At each service have the song leader walk to the platform two minutes before time to start. He will greet the people, welcome them warmly and ask them to turn to the first hymn of the evening, explaining that by the time they have found the page and the pianist has given a good introduction it will be time to start the service.

I have found that in just the space of one revival meeting this simple procedure can work wonders for both punctuality and respect on the part of the people. Try it.

Let's start on time!

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Dr. Bob Jones Says:

There is a revival on in America. How well I remember when Bob Jones University, formerly Bob Jones College, was founded twenty-three years ago. Practically everybody was saying, "Evangelism is dead. There will be no more mass revival movements." Our Institution began with an evangelistic emphasis and has kept this emphasis going on all the time. Both semesters every year open with a revival, and we have a great Bible Conference every year the first week in April. Our student body is organized into groups of twelve with a prayer captain over each group. These prayer groups meet every day. Under our system, we have a daily check on every student. No student has ever been able to stay in Bob Jones University very long without being converted. As far as we know, there is not one of our three thousand students here in this institution that is not a professing Christian.

During the last eight months, the ministerial students from Bob Jones University have led about 30,000 people to the Lord Jesus Christ. These figures almost overwhelm us. Think of students in one institution who are preparing for the ministry leading 30,000 to the Lord Jesus Christ in eight months. Remember, these 30,000 people were dealt with personally and a record made of each case and the case reported to the school. Keep these figures in your mind—30,000! That is ten times as many converts as were reported in that marvelous Los Angeles campaign. We have checked the reports of conversions in about thirty of the best evangelistic meetings held in America in recent months; and in these thirty campaigns, there have not been 30,000 conversions reported. We are not boasting about what Bob Jones University preacher boys have done. We are rejoicing that the Lord has used these young fellows in such a wonderful way. Bob Jones University is a daily demonstration of the fact that an institution with an abiding revival atmosphere and a constant evangelistic emphasis will have students who win souls to the Lord Jesus Christ.

We have no hesitancy in asking the evangelical Christians of this country to stand by Bob Jones University in its effort to raise a million dollars as a Student Loan Endowment Fund. On the basis of the unparalleled record of Bob Jones University during the twenty-three years of its history, we feel that we have a right to call on you Christian people to help us raise enough money to take care of all worthy students who wish to train for Christian leadership and soul winning but who do not have enough money to pay all their expenses through school. We are urging you to do your best to help us between now and the close of this school year. Either send in a contribution for a definite amount or pledge a definite amount. We want to be able to make a good report at our annual Board meeting the last of May. We thank all of you who have helped us, and we hope the Lord will help you to help us some more. You who have not yet contributed, may the Lord move upon your hearts to do something at this time. Please let us hear from you. God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Herod's Guilty Conscience

(Continued from page 1)

science forget it. Oh, the conscience of a guilty man!

Herods' Sin Which He Could Never Forget

Herod, you know, had said, "Well, I'll put him in prison. He called me and my wife sinners. He told me that I had no right to steal my brother's wife; that this adulterous marriage was a sin. He said I shouldn't do it, and I guess he was right. But," he said, "it made Herodias, my wife, so mad that she swore she would get even. I was afraid to kill him. I didn't want to—I was afraid to. The people said he was a prophet, but my wife hated him."

So Herodias got Salome, her daughter (though the Scripture does not here give her name) to come and dance before Herod. Herod liked that. Tradition has it, she danced without very much clothes. Herod liked that. He said, "I'll give you anything you want. What can I give you?" She said, "Wait! I'll go ask Mother." Her mother said, "Give me here John Baptist's head." And it is said that when John the Baptist's head was cut off and brought before Herodias, this wicked, wicked woman, this woman who played the harlot and then hated John because he preached about it or had warned Herod about it—I say it is said that she took a bodkin, a large pin, ran it through his tongue and said, "I am even with you at last!" She hated this preacher who preached against her sin.

But Herod said, "I wish I hadn't done it!" And when John the Baptist's body was buried, Herod's heart condemned him. He thought about it all the time. When somebody came and asked, "What's happening over in Judea? A man over there preaches and raises the dead," Herod said, "I knew it! That's John the Baptist. It's the man I killed, raised from the dead! I'll have to face him yet." Herod's guilty conscience!

Joseph's Brethren Haunted By Conscience

In the Bible we have record of several instances like that. There are Joseph's brethren. When they went down into Egypt, they remembered how they had taken Joseph and hid him in a pit; then they had sold him to the Ishmeelites. They wouldn't listen to the pleading cries of this younger brother—they hated him because of his dreams. They sold him. Then, years later, they went down to Egypt, not knowing it was Joseph who was now head of the land under Pharaoh. When trouble came to them, they said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. 42:21). 'Oh, it has caught up with us about our brother!' They did not mean that, these people knew about it, but that God was bringing it to mind. They said, 'We ought to have listened to him when he pleaded for a chance to come home.' And so they knew—their conscience told them.

Judas' Tormenting Conscience

Don't you see that God will not let a sin die? He will hold it before you! Somebody reads this today who is not a Christian. I wish you would think about Judas Iscariot. Judas Iscariot turned away. He was never converted. I guess many times he thought he would be. I suppose he thought surely he would; but he wasn't. You know how Satan entered into him and how he went away and offered to sell Jesus for thirty pieces of silver. And he collected the money. He led the mob to the Gethsemane Garden, and there under an old olive tree he kissed the cheek of the Saviour and said, 'This is the one.' They took Him and bound Him. With a traitor's kiss on His cheek, Judas sold Him. Judas took those thirty pieces of silver, but some way they did not seem right; they burned in his pocket, and his conscience began to smite him. It was like an evil dream that would not down. 'I've betrayed innocent blood. Oh, it was wicked; I shouldn't have done it! I have betrayed innocent blood.' He brought that money back and said, 'Trade back. Turn Jesus loose. I ought not to have done it.' They said, 'See thou to that. We got what we wanted.' And Judas cast that bit of money, those thirty pieces, down on the stone floor. I can hear them ring now as they rolled across the floor. Then Judas went out and hanged himself.

Oh, he was tormented by his conscience! Do you think Judas got away from his conscience because he went to Hell, or because he had died? No, no! Not when he hanged himself, not when his body hung by a rope over the cliff, then sagged, finally broke and fell down and burst open. Judas went to Hell. Do you think his conscience forsook him then? No, down in Hell this man says, "I have betrayed innocent blood. I was guilty. I ought not to have done it. Oh, I wish I hadn't traded!" Down in Hell, his conscience!

A man in the Northwest one day walked down to the United State deputy marshal and said, "I give up. Place me under arrest. I'm So and So. I lived in Vermont. I murdered a man. You can phone back there or wire back and learn the details. I give up. I am guilty."

They said, "No!"

"Yes, I am." They phoned back, and sure enough, so many years ago a certain man had been killed. They thought they knew who the man was who did it, but he disappeared.

He went out to the great Northwest. He changed his name. He walked straight. He married a wife. He had a lovely family. He made plenty of money. After he surrendered, someone said, "Mr. Davis, why did you do it? You had already lived down this crime. You had made good. You have your family. You have your children, your friends, your money. Why did you do it?"

"I did it because I never could get away from my conscience." He said, "If I walked down a street and somebody jossled against my arm in a crowd on the sidewalk, I started and thought I would hear the voice of some policeman say, 'You're under arrest. Come with me.'" He said, "If in the middle of the night the branch of a tree scraped against the side of the house, I thought it was somebody hammering on the front door with the butt of a six-shooter, saying, 'Open in the name of the law.'" He said, "It haunted me! It haunted me! I have got to be done with it. I want you to take me back as quickly as you can. I want to be tried. I want to get it over with." The haunting torment of a conscience!

Conscience Will Help Make Hell

My friend, what will you do—you who turn down Jesus Christ? If there were no fire in Hell, but if there were a conscience, what a Hell it would be! If there were not the eternal loneliness; if there were not the burning of unsatisfied longings; if there were not the separation from all that is holy and good; if there were not the eternal frustration and the eternal missing of all the good things one wants; if it were not for the awful restlessness, yet what about the conscience that burns and never quits. If always a man knew, "I sinned; I have sinned; I have sinned against innocence; I sinned against love. I heard the invitation and turned it down. God loved me; Jesus died for me; my mother prayed for me; I knew better, but I went on in sin. I made holy vows; I never kept them; I went into sin"—oh, what will people do?

Several years ago in Seattle, in a city-wide campaign, I was preaching one day to Christians in one of the earlier services of the campaign on restitution—on confessing and forsaking sins and making things right. When the service was over, a man met me in despair. "How can I make things right? How can I make things right?"

I wanted to help him, so I asked, "What do you mean?"

He told me he had been a panderer, one who helps to get girls and leads them into sin, then sells them in the white slave traffic. He said to me, "Not more than a year ago on a street corner, a Salvation Army woman walked up and said to me, 'Man, you're going to Hell!'" He said to me, "You know, I have almost been in Hell since then. I rode the ferry today across Puget Sound. As I looked down on that deep, blue water I thought, 'Oh, God, would I find any peace? I would be so glad to jump off this ferry and into the bottom of that if I'd never have another thought, if I would never remember again!'" He said, "I can't sleep at night for seeing the faces of the girls I have wronged, the girls I led into sin. They're ruined. Some of them are in Hell now, and I am to blame. What can I do?"

Oh, friend, I know God can forgive, but if a man like that should go on to Hell, don't you know that he would be tormented with a conscience in Hell? God will not let you get by with sin. You cannot get by with it. So then, in God's name, I beg you to hear me. Take a lesson from the conscience of this man Herod who knew he had sinned and said, "Jesus is John the Baptist. The man I beheaded is risen from the dead."

How many of you here know the peace of a conscience purged from dead works? That is the way the Bible puts it. How many of you know the peace that your sins are blotted out, blotted out! Isn't that a good word? "I will remember them against you no more," the Scripture says. "I will put all thy sins behind my back," God says. God says that He will bury them in the depths of the sea. Oh, it is wonderful that God will forgive sins and blot them out!

Even to a Christian He says in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thank God for the cleansing flood that not only can save a soul, but can wash away the stain and the guilt and the burning conscience and give peace in Jesus Christ. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Oh, the soul rest and peace that you can get from your sins when you come to Jesus! Will you come to Him now? Will you trust Him? Write to me—John R. Rice, 214 West Wesley Street, Wheaton, Illinois—and say, "I want to know how to be saved." Ask me your questions. I will help you if I can. Now goodbye, God bless you and give you peace.

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Noteworthy News Notes

(Continued from page 2)

zo Dow, the quaint but famous pioneer Methodist preacher, who, about the beginning of the nineteenth century, traveled about the world on foot and on horse back, preaching the Gospel to tens of thousands, and winning multitudes to Christ."

Lorenzo Dow was born in Connecticut, October 16, 1777. When Lorenzo was about thirteen, about the time that Wesley died, the Methodists came to his town and held a revival where young Dow was converted. He was licensed to preach by the Methodists, and in 1796 at the age of 19, became an itinerant preacher.

Quoting further from **Deeper Experiences of Famous Christians**, the author says, "Dow's manner of preaching was bold, full of zeal and so uncompromising as to arouse the anger of many; but God blessed his labors in many places, though in others he could scarcely obtain a hearing. Often in his early ministry his clothes were worn out, and he had no money to buy new ones, but in some way or other the Lord always supplied his need."

Dow was baptized with the Holy Ghost. Mr. Lawson states concerning Dow's experience, "After receiving the experience . . . . Lorenzo Dow met with much greater success in his preaching. During the same year, 1796, his meetings kindled a revival flame that spread to a number of places. In 1797 his whole circuit was stirred into a flame of revival and this made his conference regard him more favorably. God greatly blessed his labors. Crowds flocked to hear him, and multitudes were seized with deep conviction of sin and were led to Christ under his preaching. Wherever he went, whether in America, England, or Ireland, similar results followed his labors. Sometimes the people flocked together in thousands to hear him, and they were converted to Christ by the scores. In one place the people were crying for mercy eleven hours without interruption. Dow's unique methods of presenting the truth, and the remarkable results attending his labors, made him famous the world over. When he entered a city and began preaching, the effects of his sermons were soon noticeable in the solemn countenances of the people as they walked along the streets. He held many great campmeetings in which from one to ten thousand people heard his preaching. He was so careful to follow the leadings of the Holy Spirit in all that he did that one preacher said concerning him, "He is Quakerized."

In Dr. John R. Rice's new book **The Power of Pentecost**, he shows the clear, Scriptural teaching of Pentecost is power to win souls.

My humble prayer is, O Lord, fill me with Thy Holy Spirit to win souls. Moody, Torrey, Finney, Sunday were filled the Spirit just like Lorenzo Dow—the promise is for everyone of us today, too.

From the newspaper account and the story of his life, we can see that Lorenzo Dow had the blessings of God on him. The thousands that were saved demonstrated he was filled with the Holy Spirit. Our prayer should be, "Lord give us bread for sinners; Lord fill us, too, with Thy Spirit."

Walter E. Handford, Jr. Installed As General Manager

(Continued from page 1)

lege and led in prayer. Mrs. Carl Nill of the First Baptist Church, Wheaton, sang. Solemnly, the directors, the visiting ministers, and the editor (as president of the Sword of the Lord Foundation) laid hands upon the head of this brilliant young man and prayed for God's wisdom and power to be upon him.

Mr. Handford is a graduate of Wheaton College; formerly made his home at Seattle, Washington. He has just returned from a blessed revival at Anderson, Indiana, where souls were saved and the work built up.

It brings deep satisfaction to me to have this strong young man, dear to me as a son, taking over the general business management of the Sword of the Lord Publishers.

Naturally I will continue as editor of THE SWORD OF THE LORD and as president of the Foundation, will keep in intimate touch with all the details, but since I am away most of the time in revival services, it is imperative that I have a strong man as business manager to carry on the work for me and supervise the office and workers.

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If space allowed, we could also tell a fascinating story about our work in Palestine (Israel) where the Jews are settling at the rate of 1,000 per day. The needs of our work in the Holy Land, as well as in Europe, are very great, and we beseech you dear readers to help us feed the hungry, clothe the naked, shelter the unhoused, and forward the Gospel amongst God's ancient people. Remember the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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When a Revival is to be Expected

(Continued from page 1)

They see nothing in each other to produce this love. It is next to impossible that they should feel otherwise toward each other than they do toward sinners. Merely knowing that they belong to the church, or seeing them occasionally at the communion table, will not produce Christian love, unless they see the image of Christ.

2. When there are dissensions, and jealousies, and evil speakings among professors of religion, then there is great need of a revival. These things show that Christians have got far from God, and it is time to think earnestly of a revival. Religion cannot prosper with such things in the church, and nothing can put an end to them like a revival.

3. When there is a worldly spirit in the church. It is manifest that the church is sunk down into a low and backslidden state when you see Christians conform to the world in dress, equipage, parties, seeking worldly amusements, reading novels, and other books such as the world reads. It shows that they are far from God and that there is great need of a Revival of Religion.

4. When the church finds its members falling into gross and scandalous sins, then it is time for the church to awake and cry to God for a Revival of Religion. When such things are taking place, as give the enemies of religion an occasion for reproach, it is time for the church to ask of God, "What will become of Thy great name?"

5. When there is a spirit of controversy in the church or in the land, a revival is needful. The spirit of religion is not the spirit of controversy. There can be no prosperity in religion where the spirit of controversy prevails.

6. When the wicked triumph over the church and revile them, it is time to seek for a Revival of Religion.

7. When sinners are careless and stupid and sinking into Hell unconcerned, it is time the church should bestir themselves. It is as much the duty of the church to awake as it is of the firemen to awake when a fire breaks out in the night in a great city. The church ought to put out the fires of Hell which are laying hold of the wicked. Sleep! Should the firemen sleep and let the whole city burn down; what would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupid into the fires of Hell.

II. I Am to Show the Importance of a Revival of Religion in Such Circumstances

1. A Revival of Religion is the only possible thing that can wipe away the reproach which covers the church and restore religion to the place it ought to have in the estimation of the public. Without a revival, this reproach will cover the church more and more, until it is overwhelmed with universal contempt. You may do anything else you please, and you can change the aspects of society in some respects, but you will do no real good; you only make it worse without a Revival of Religion. You may go and build a splendid new house of worship, and line your seats with damask, put up a costly pulpit, and get a magnificent organ, and everything of that kind, to make a show and dash, and in that way you may procure a sort of respect for religion among the wicked, but it does no good in reality. It rather does hurt. It misleads them as to the real nature of religion; and so far from converting them, it carries them farther away from salvation. Look wherever they have surrounded the altar of Christianity with splendor and you will find that the impression produced is contrary to the true nature of religion. There must be a waking up of energy on the part of Christians and an outpouring of God's Spirit, or the world will laugh at the church.

2. Nothing else will restore Christian love and confidence among church members. Nothing but a Revival of Religion can restore it, and nothing else *ought* to restore it. There is no other way to wake up that love of Christians for one another, which is sometimes felt, when they have such love as they cannot express. You cannot have such love without confidence; and you cannot restore confidence without such evidence of piety as is seen in a revival. If a *minister* finds he has lost in any degree the confidence of his people, he ought to labor for a revival as the only means of regaining their confidence. I do not mean that this should be his *motive* in laboring for a revival, to regain the confidence of his people, but that a revival through his instrumentality, and ordinarily nothing else, will restore to him the confidence of the praying part of his people. So if an elder or private member of the church finds his brethren cold towards him, there is but one way to remedy it. It is by being revived himself and pouring out from his eyes and from his life the splendor of the image of Christ. This spirit will catch and spread in the church, and confidence will be renewed, and brotherly love prevail again.

3. At such a time a Revival of Religion is indispensable to avert the judgments of God from the church. This would be strange preaching if revivals are only miracles and if the church has no more agency in producing them than it has in making a thunder storm. To say to the church, that unless there is a revival you may expect judgments, would then be as ridiculous as to say, If you do not have a thunder storm, you may expect judgments. The fact is that *Christians* are more to blame for not being revived than *sinners* are for not being converted. And if they are not awakened, they may know assuredly that God will visit them with His judgments. How often God visited the Jewish church with judgments, because they would not repent and be revived at the call of His prophets! How often have we seen churches, and even whole denominations, cursed with a curse, because they would not wake up and seek the Lord and pray, "Wilt thou not revive us again, that thy people may rejoice in thee?"

4. Nothing but a Revival of Religion can preserve such a church from annihilation. A church declining in this way cannot continue to exist without a revival. If it receives new members, they will, for the most part, be made up of ungodly persons. Without revivals there will not ordinarily be as many persons converted as will die off in a year. There have been churches in this country where the members have died off, and there were no revivals to convert others in their place, till the church has run out and the organization has been dissolved.

A minister told me that he once labored as a missionary in Virginia, on the ground where such a man as Samuel Davies once flashed and shone like a flaming torch; and that Davies' church was so reduced as to have but one male member, and he, if I remember right, was a colored man. The church had got proud and was all run out. I have heard of a church in Pennsylvania that was formerly flourishing, but neglected revivals, and it became so reduced that the pastor had to send to a neighboring church for a ruling elder when he administered the communion.

5. Nothing but a Revival of Religion can prevent the means of grace from doing a great injury to the ungodly. Without a revival, they will grow harder and harder under preaching, and will experience a more horrible damnation than they would if they had never heard the gospel. Your children and your friends will go down to a much more horrible fate in Hell, in consequence of the means of grace, if there are no revivals to convert them to God. Better were it for them if there were no means of grace, no sanctuary, no Bible, no preaching, and if they had never heard the gospel, than to live and die where there is no revival. The gospel is the savor of death unto death, if it is not made a savor of life unto life.

6. There is no other way in which a church can be sanctified, grow in grace, and be fitted for Heaven. What is growing in grace? Is it hearing sermons and getting some new *notions* about religion? No—no such thing. The Christian who does this, and nothing more, is getting worse and worse, more and more hardened, and every week it is more difficult to rouse him to duty.

III. I Am to Show When Revival of Religion May Be Expected

1. When the providence of God indicates that a revival is at hand. The indications of God's providence are sometimes so plain as to amount to a revelation of His will. There is a conspiring of events to open the way, a preparation of circumstances to favor a revival, so that those who are looking out can see that a revival is at hand, just as plainly as if it had been revealed from Heaven. Cases have occurred in this country where the providential manifestations were so plain that those who are careful observers felt no hesitation in saying that God was coming to pour out His Spirit and grant a Revival of Religion. There are various ways for God to indicate His will to a people—sometimes by giving them peculiar means, sometimes by peculiar and alarming events, sometimes by remarkably favoring the employment of means, by the weather, health, and so on.

2. When the wickedness of the wicked grieves and humbles and distresses Christians. Sometimes Christians do not seem to mind anything about the wickedness around them. Or if they talk about it, it is in a cold, and callous, and unfeeling way, as if they despaired of a reformation: they are disposed to scold at sinners—not to feel the compassion of the Son of God for them. But sometimes the conduct of the wicked drives Christians to prayer, and breaks them down, and makes them sorrowful and tenderhearted, so that they can weep day and night, and instead of scolding and reproaching them, they pray earnestly for them. Then you may expect a revival. Indeed this is a revival begun already.

Sometimes the wicked will get up an opposition to religion. And when this drives Christians to their knees in prayer to God, with strong crying and tears, you may be certain there is going to be a revival. The prevalence of wickedness is no evidence at all that there is not going to be a revival. That is often God's time to work. 'When the enemy cometh in like a flood, the Spirit of the Lord, lifts up a standard against him. Often the first indication of a revival is the Devil's getting up something new in opposition. It will invariably have one of two effects. It will either drive Christians to God, or it will drive them farther away from God, to some carnal policy or other that will only make things worse. Frequently the most outrageous wickedness of the ungodly is followed by a revival.

If Christians are made to feel that they have no hope but in God, and if they have sufficient feeling left to care for the honor of God and the salvation of the souls of the impenitent, there will certainly be a revival. Let Hell boil over if it will, and spew out as many devils as there are stones in the pavements, if it only drives Christians to God in prayer—they cannot hinder a revival. Let Satan get up a row, and sound his horn as loud as he pleases; if Christians will only be humbled and pray, they shall soon see God's naked arm in a Revival of Religion. I have known instances where a revival has broken in upon the ranks of the enemy almost as suddenly as a clap of thunder, and scattered them—taken the very ringleaders as trophies, and broken up their party in an instant.

3. A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon a revival. Sometimes Christians are not engaged in prayer for a *revival*, not even when they are warm in prayer. Their minds are upon something else; they are praying for something else—the salvation of the heathen and the like—and not for a revival among themselves. But when they feel the want of a revival, they pray for it; they feel for their own families and neighborhoods, and pray for them as if they could not be denied.

What constitutes a spirit of prayer? Is it many prayers and warm words? No. Prayer is the state of the heart. The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs them down. It is the same, so far as the philosophy of the mind is concerned, as when a man is anxious for some worldly interest. A Christian who has this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of it by day, and dreams of it by night. This is properly praying without ceasing. The man's prayers seem to flow from his heart liquid as water—"O Lord, revive thy work."

Sometimes this feeling is very deep; persons have been bowed down, so that they could neither stand nor sit. I can name men in this state, of firm nerves, who stand high in character, who have been absolutely crushed with grief for the state of sinners. They have had an actual travail of soul for sinners, till they were as helpless as children. The feeling is not always so great as this, but such things are much more common than is supposed. In the great revivals in 1826, they were common. This is by no means enthusiasm. It is just what Paul felt when he said, "My little children, of whom I travail in birth."

I heard of a person in this state who prayed for sinners and finally got into such a state of mind that she could not live without prayer. She could not rest day nor night, unless there was somebody praying. Then she would be at ease; but if they ceased, she would shriek in agony till there was

(Continued on page 5)

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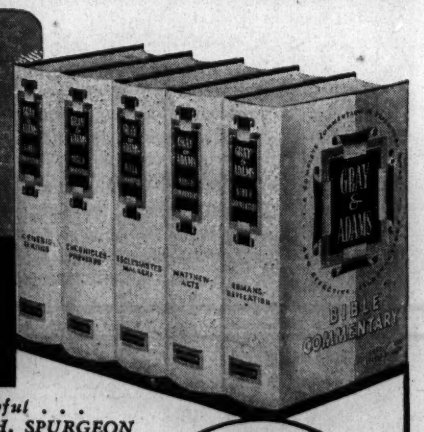

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When a Revival is to be Expected

(Continued from page 4)

prayer again. And this continued for two days, until she prevailed in prayer and her soul was relieved. This travail of soul is that deep agony which persons feel when they lay hold on God for such a blessing and will not let Him go till they receive it. I do not mean to be understood that it is essential to a spirit of prayer, that the distress should be as great as this. But this deep, continual, earnest desire for the salvation of sinners, is what constitutes the spirit of prayer for a revival. It is a revival begun so far as this spirit of prayer extends.

When this feeling exists in a church, unless the Spirit is grieved away by sin, there will infallibly be a revival of Christians generally, and it will involve the conversion of sinners to God. This anxiety and distress increases till the revival commences.

A clergyman in W——n told me of a revival among his people which commenced with a zealous and devoted woman in the church. She became anxious about sinners and went to praying for them; she prayed and her distress increased; and she finally came to her minister and talked with him and asked him to appoint an anxious meeting, for she felt that one was needed. The minister put her off, for he felt nothing of it. The next week she came again and besought him to appoint an anxious meeting; she knew there would be somebody to come, for she felt as if God were going to pour out His Spirit. He put her off again. And finally she said to him, "If you do not appoint an anxious meeting I shall die, for there is certainly going to be a revival."

The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers. Now do not you think that woman knew there was going to be a revival? Call it what you please—a new revelation, or an old revelation, or anything else. I say it was the Spirit of God that taught that praying woman there was going to be a revival. "The secret of the Lord" was with her and she knew it. She knew God had been in her heart and filled it so full that she could contain no longer.

Sometimes ministers have had this distress about their congregations so that they felt as if they could not live unless they could see a revival. Sometimes elders and deacons, or private members of the church, men or women, have the spirit of prayer for a revival of religion so that they will hold on and prevail with God till He pours out His Spirit. The first ray of light that broke in upon the midnight which rested on the churches in Oneida county, in the fall of 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in an agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy, and exclaimed, "God has come! God has come! There is no mistake about it, the work is begun, and is going over all the region." And sure enough, the work began, and her family was almost all converted, and the work spread all over that part of the country. Now, do you think that woman was deceived? I tell you, no. She knew she had prevailed with God in prayer. She had travailed in birth for souls, and she knew it. This was not the only instance, by many, that I knew in that region.

Generally, there are but few professors of religion who know anything about this spirit of prayer which prevails with God. I have been amazed to see such accounts as are often published about revivals, as if the revival had come without any cause—nobody knew why or wherefore. I have sometimes inquired into such cases; when it had been given out that nobody knew anything about it until one Sabbath they saw in the face of the congregation that God was there, or they saw it in their conference room, or prayer meeting, and were astonished at the mysterious sovereignty of God in bringing in a revival without any apparent connection with means. Now mark me. Go and inquire among the obscure members of the church and you will always find that somebody had been praying for a revival and was expecting it—some man or woman had been agonizing in prayer for the salvation of sinners until they gained the blessing. It may have found the minister and the body of the church fast asleep, and they would wake up all of a sudden, like a man just rubbing his eyes open, and running round the room pushing things over, and wondering where all this excitement came from. But though few knew it, you may be sure there has been somebody on the watch-tower constant in prayer till the blessing came. Generally, a revival is more or less extensive, as there are more or less persons who have the spirit of prayer. But I will not dwell on this subject any further at present, as the subject of prayer will come up again in this course of lectures.

4. Another sign that a revival may be expected is when the attention of ministers is especially directed to this *particular object*, and when their preaching and other efforts are aimed particularly at the conversion of sinners. Most of the time the labors of ministers are, it would seem, directed to other objects. They seem to preach and labor with no particular design to effect the *immediate* conversion of sinners. And then it need not be expected that there will be a revival under their preaching. There never will be a revival till *somebody* makes particular efforts for this end. But when the attention of a minister is directed to the state of the families in his congregation, and his heart is full of feeling of the necessity of a revival, and when he puts forth the proper efforts for this end, then you may be prepared to expect a revival.

As I explained last week, the connection between the right use of means for a revival, and a revival, is as philosophically sure as between the right use of means to raise grain and a crop of wheat. I believe, in fact, it is more certain and that there are fewer instances of failure. The effect is more certain to follow. The paramount importance of spiritual things makes it reasonable that it should be so. Take the Bible, the nature of the case, and the history of the church all together, and you will find fewer failures in the use of means for a revival than in farming, or any other worldly business. In worldly business there are sometimes cases where counteracting causes annihilate all a man can do. In raising grain, for instance, there are cases which are beyond the control of man, such as drought, hard winter, worms, and so on. So in laboring to promote a revival there may things occur to counteract it, something or other turning up to divert the public attention from religion, which may baffle every effort. But I believe there are fewer such cases in the moral than in the natural world. I have seldom seen an individual fail when he used the means for promoting a revival in earnest, in the matter pointed out in the Word of God. I believe a man may enter on the work of promoting a revival with as reasonable an expectation of success, as he can enter on any other work with an expectation of success; with the same expectation as the farmer has of a crop when he sows his gain. I have sometimes seen this tried and succeed under circumstances the most forbidding that can be conceived.

The great revival in Rochester began under the most disadvantageous circumstances that could well be imagined. It seemed as though Satan had interposed every possible obstacle to a revival. The three churches were at variance; one had no minister, one was divided and about to dismiss their minister. An elder of the third Presbyterian church had brought a charge of unchristian conduct against the pastor of the first church, and they were just going to have a trial before the presbytery. After the work began, one of the first things was, the great stone church gave way, and created a panic. Then one of the churches went on and dismissed their minister right in the midst of it. Another church nearly broke down. Many other things occurred, so that it seemed as if the Devil was determined to divert the public attention from the subject of religion. But there were a few remarkable cases of the spirit of prayer, which assured us that God was there, and we went on: and the more Satan opposed, the Spirit of the Lord lifted up the standard higher and higher, till finally a wave of salvation rolled over the place.

5. A revival of religion may be expected when Christians begin to confess their sins to one another. At other times, they confess in a general manner, as if they were only half in earnest. They may do it in eloquent language, but it does not mean anything. But when there is an ingenuous breaking down, and a pouring out of the heart in making a confession of their sins, the flood-gates will soon burst open and salvation will flow over the place.

6. A revival may be expected whenever Christians are found willing to make the sacrifice necessary to carry it on. They must be willing to sacrifice their feelings, their business, their time, to help forward the work. Ministers must be willing to lay out their strength and to jeopard their health and life. They must be willing to offend the impenitent by plain and faithful dealing, and perhaps offend many members of the church who will not come up to the work. They must take a decided stand with the revival, be the consequences what they may. They must be prepared to go on with the work, even though they should lose the affections of all the impenitent and of all the cold part of the church. The minister must be prepared, if it is the will of God, to be driven away from the place. He must be determined to go straight forward and leave the entire event with God.

I knew a minister who had a young man laboring with him in a revival. The young man preached pretty plain and the wicked did not like him. They said, "We like *our* minister, and we wish to have him preach." They finally said so much that the minister told the young man, "Mr. Such-a-one, who gives so much towards my support, says so and so. Mr. A. says so, and Mr. B. says so. They think it will break up the society if you continue to preach, and I think you had better not preach anymore."

The young man went away, but the Spirit of God immediately withdrew from the place, and the revival stopped short. The minister, by yielding to the wicked desires of the wicked, drove him away. He was afraid the Devil would drive *him* away from his people, and by undertaking to satisfy the Devil, he offended God. And God so ordered events that in a short time he had to leave his people after all. He undertook to go between the Devil and God, and God dismissed him.

The people, also, must be willing to have a revival, let the sacrifice be what it may. It will not do for them to say, "We are willing to attend so many meetings, but we cannot attend any more." Or, "We are willing to have a revival if it will not disturb our arrangements about our business, or prevent our making money." I tell you, such people will never have a revival till they are willing to do anything, and sacrifice anything that God indicates to be their duty. Christian merchants must feel willing to lock up their stores for six months, if it is necessary to carry on a revival. I do not mean to say any such thing is called for, or that it is their duty to do so. But if there should

(Continued on page 6)

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With the Evangelists

Reports From America's Outstanding Soul Winners

By the Editor

"Greatest Revival in the Forty-Five Year History of Our Church," Say Members of Fourth Street Baptist Church in Hartsville, S. C.

God used Evangelist Clifford Lewis in a remarkable way in his evangelistic services with the Fourth Street Baptist Church in Hartsville, S. C. The pastor, Rev. Otis R. Holmes, reports 180 conversions, 120 rededications, with 140 additions to his church, and 125 coming by baptism, in the three weeks' revival campaign. The membership of the church was increased 40% during the revival. On the Sunday before the revival there were 236 in Sunday School; on the Sunday after the revival there were 435 in attendance.

The pastor reports that many hardened sinners were converted. Convicted sinners called by telephone to say they were ready to accept Christ; or asked the pastor and evangelist to come and pray with them. Great conviction was felt over the town. Thank God for the faithful ministry of our good friend, Evangelist Clifford Lewis!

Many Outstanding Conversions in E. J. Daniels Revival in Orlando, Florida

More than 300 decisions were made in the Orlando, Florida, campaign held just prior to Christmas by Evangelist E. J. Daniels, a dynamic and Spirit-filled evangelist. Sponsoring the campaign were the Christian Business Men's Committee and churches of Central Florida. Crowds of 1,500 or more heard Dr. Daniels nightly. Outstanding conversions here included the Chief of Police, Frank C. Welch; Station WHOO's singing cowgirl, Mickey Evans, and Hubert Clinton Beasley, dance band leader for eighteen years. The dance band leader's saxaphone player, Ted York, impressed with Beasley's burden and zeal, and convicted by the Holy Spirit, gave his heart to the Lord.

Dr. Daniels' first 1950 campaign carried him to Ojus, Florida, where God blessed again with about 75 professions of faith. Then he moved on to Titusville, Florida, where the Ministerial Association sponsored him in one of that city's most successful evangelistic efforts in many years.

From Titusville, Dr. Daniels goes to the First Baptist Church, Minneapolis, for the annual Fundamentals Conference February 20-24.

I know that our readers will want to remember this Spirit-filled man of God, the editor's beloved friend, in prayer. He will be with us in the Sword Conference on revival at Lake Louise, Toccoa, Ga., July 10—16.

Evangelist Jon A. Pirtle Holds Good Revival in Harlingen, Texas

Through THE SWORD OF THE LORD, Rev. John B. Wilder, pastor of Calvary Baptist Church in Harlingen, Texas, established contact with Evangelist Jon A. Pirtle of Atlanta, Georgia. He writes to thank the editor for this contact, and says: "We have had a great revival meeting, from January 15-January 27, with 77 definite decisions for Christ, not including a number of rededications. Almost all of these people united with our church, a few with neighboring churches . . ."

The pastor states that his people want Brother Pirtle back at an early date. The pastor further states: "Brother Pirtle is a sound, sincere, and valuable New Testament evangelist. I heartily recommend him to any church of any size . . ."

Editor's Brother at Chatsworth, Illinois

Evangelist Joe B. Rice has several revival engagements in the Illinois area. Recently he was with the Calvary Baptist Church at Chatsworth, Illinois. Though there were only a few conversions, yet the pastor in this difficult field was pleased at the sound messages he gave, the many reconsecrations of lives and new friends which were made for the church. Pastor Rowgo says: "I personally believe our brother had the most constructive ministry of any evangelist I have worked with. His friendly personality and excellent cooperation with pastor and people make it a joy to recommend him unhesitatingly to any congregation."

1949 Greatest for Dr. Hendley Since 1939

Dr. Jesse M. Hendley, well-known southern evangelist, writes that 1949 has been the greatest year of ingathering he has experienced in ten years. In three

(Continued on page 7)

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A Failure-Proof Home in 1950

(Continued from page 1)

ginning, but you believed you could make both ends meet, and you set out to do it and you did—not without some definite determination and planning, however. Now you are enjoying the blessing which resulted from that promise, contract or resolution when you made the decision and signed on the dotted line.

In adopting a real Bible plan for the future success and benediction of your home you do not need to see the end from the beginning. All God wants is the "will to do His will," and then He will enable you to carry out the kind of resolutions that will transform your fireside so that you can say, "as for the old year, old things have passed away, and facing the new year of 1950 with all its complexities—all things are become new." I believe that! You can have heaven on earth. If you used the same philosophy of pessimism in other relationships of life, you would get nowhere.

What would have happened if, when you stood at an altar with that young lady by your side, and you were asked to take her "for richer for poorer, for better or worse," you should have replied nonsensically, "I cannot promise, for I do not know that I can keep that resolution." Do you propose to use the same reply to my insistence that you adopt these particular resolutions as a positive plan for your home in 1950? When the preacher asked you, "Will you take this woman whose hand you hold to be your lawfully wedded wife—and FORSAKING ALL OTHERS keep thee only unto her so long as you both shall live?" What did you say? "I don't know if I can hold out that long." Ridiculous! No sir, you said, "I do." "I will" "Yes." You didn't know all the sickness, tragedy, all the heartbreak; you didn't know all the difficulty that might attend the path of wedded life, but you didn't cross the bridges before you came to them. In blind faith, you plunged into the sea of matrimony hoping for the best, and if you applied yourself in the normal course of events, happiness and marital joy followed.

Well, I give you something that isn't blind faith. I give you something that will throw great light on your path, and as you make the resolution and pledge, God will help you perform it. The resolutions I am asking you to make, you can keep. Omnipotence is on your side! You can 'do all things through Christ which strengtheneth you.' Here again is resolution number one.

RESOLVED, "As For Me and My House we Shall Begin the Year With God."

This implies the revival of the family fireside, a revival of the simple life. I realize for some of you this is an awfully big resolution, its implications far-reaching, and who knows the what, the where, the how or the when. We do not know what the future holds, but we do know Who holds the future. God has the key, and this is the confidence we have in Him that He is able to keep that which we commit unto Him, and in this faith and confidence we make our holy resolves in His name.

I am asking every husband or father to make this first resolution in behalf of his entire household. Christian children cannot make such a decision. As much as some of you good wives would like to adopt this threefold motto for the new year, even you cannot do it. You are without divine prerogative. No, women cannot make that pledge effectively over the authority of the "head" of the home. But there is not a man breathing, there is not a man in this audience but who can make this resolution to "begin the year with God." Where there is a will there is a way. When we are truant to God it is usually because we do not exercise our God-given wills to accomplish what seems improbable. Perhaps you do not see how it is feasible to put God first, you cannot see how it will work out, but He will make a way where there is no way if we are but "willing and obedient," and if He can have His way first in the heart and life of the husband and father, the virtual HEAD of the home. Man is God's key, in there right next to God Almighty. Yes, the Scripture affirms, "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19).

By "beginning the year with God," I do not mean that we shall merely continue to have a dust-covered Bible lying in view on the center table. That isn't reviving the family fireside with God as an integral part. Bringing the old family Bible out of the trunk and placing it in the most prominent place in the living room is not "beginning the year with God."

Beginning the year with God does not necessarily imply that we are going to hang a motto on the wall reading, "God Bless our Home." That is fine, but that doesn't mean that we are beginning the year with God. That is a wonderful prayer motto, but there is more. When I say, "Resolved, that we shall begin the year with God," I do not mean to imply that you should immediately rush down to the Bible store and buy the lovely motto,

"Christ is the Head of the Home,
The Unseen Guest at Every Meal,
The Silent Listener to Every Conversation."

I like that sentiment; the motto is fine. But I don't mean that, for that isn't beginning the year with God. What I do mean is classically stated by a man of great wisdom, a man of vision and keen observation, J. Edgar Hoover. "Our nation is sadly in need of a rebirth of the simple life, and a return to the days when GOD WAS A PART OF EACH HOUSEHOLD." That is how to revive the family fireside and **begin** the year with God.

You know God has a claim of priority upon our fireside. Have you ever seriously thought as to just where He rightfully comes into the picture? So many other things usurp His rightful place in the domestic picture. But for a hastily said memorized prayer over the meal, God is all but left out. Far too few homes even recognize His bounties in this manner. One little lad having heard the "giving of thanks" at mealtime in a neighbor's home looked up in amazement at his own mother seated at the table and asked, "Mommy, why did he do that?" What a sad commentary on the average American home!

No, I say God's place in the home is first place. In all things Christ should have the preeminence. That is why I say, "Resolved, that we shall **begin** the year with God." God comes first. When He entered the picture and with a high and outstretched arm decimated the land of Egypt and destroyed the yoke of Pharaoh's tyranny from the neck of Israel, He commanded, 'This shall be the beginning of months unto you, it shall be the first month of the year to you.' (Exod. 12:2). [Start counting time from here—start the calendar right here]. That is the way it will be in your home. You will begin this year to date time from the point when you set up the machinery for a God-honoring, Christ-centered home. Let God come first.

What are the very first words in the Bible? "In the beginning God." Four words, and how important they are! As we look to the new year and see our responsibility in family life, let us inscribe those four words on the threshholds of our houses and write them upon the tables of our minds and hearts. "In the **beginning** of 1950—GOD." That is where He should come in, FIRST.

I am thinking of what the Lord says of Himself, "I am Alpha." To you non-Greek students, that doesn't mean much. "Alpha" is the first letter of the Greek alphabet corresponding to the "a" in ours. God isn't only the "Omega," the last, but the "**First** and the last." Most of us recognize Him only when everything else has been dissipated and years are gone and lives are misspent. But my beloved friends, God has a claim upon us NOW. So let us bring Him into the family and domestic scene at the very outset of the new year.

Listen again. What is the FIRST commandment? Not the second, fifth or tenth, but the FIRST upon which everything else hinges. What is it? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the FIRST COMMANDMENT" (Mark 12:30). God comes FIRST.

You know, I want you to do what the surveyor does. He has what he calls a "point of beginning." He drives a stake and starts from there. That is where he commences. He calls that his "point of beginning." From there he takes his level, his compass, his chains and follows through. And that is where we have to start in 1950—with God! We cannot leave out, ignore or shun God in our family life and succeed or survive.

Why, do you realize that even in material things God should come first? Here it is, 'Remember the Lord with your substance and with the FIRSTFRUITS of your increase' (Prov. 3:9). The FIRSTfruits! God comes first. And if He wants us to put Him first, it is not because He is arbitrarily dictating a course of action for which there is no rhyme or reason, and only to suit His Hitlerian whims. It isn't because He is a dictator, demanding jealous consideration in our affairs, but because He knows how infinitely wise it is for Himself to come first, for His will for us is "good, pleasing and perfect" (Rom. 12:2, Weymouth's Translation). Every other thing, then, naturally follows in its logical order and proper sequence.

Not only should God come first in 1950 in the family budget, but those same "tithes and offerings" should be brought unto the work of the Lord upon the "FIRST day of the week." The early Christians methodically laid by in store a portion of that with which God had blessed them 'upon the **first** day of the week, every one of them' (I Cor. 16:2). They remembered the Lord with the FIRSTfruits of their increase upon the FIRST day of the week. In their farming, in their agriculture, in their homes, they put God First.

And what did the Lord claim for His portion of the family or the flock or the herd? The second-born or the third-born? No! "Sanctify unto me all the FIRSTborn . . . . among the children of Israel, both of man and of beast: IT IS MINE" (Exod. 13:2). In a peculiar sense, the FIRST-born belonged to God. And it was to be dedicated to God. God came first.

I put my hand around the shoulder of a fellow the other day whom I felt was being tempted to be influenced by money-motives which might destroy or neutralize his efficiency in Christian service. He is a comparatively new Christian. I gave him the verse that I am going to give you now, "Seek ye FIRST the kingdom of God . . . and all these things shall be added unto you"(Matt. 6:33). I know that is true, because I have proved it. Why, I would travel across this continent to attend the funeral of the man who starved or failed by putting God first. It is a sheer impossibility.

As the head of the home, I recommend to you today that you have a point of beginning. Drive a stake and begin right there with God. Build an altar so that you can look back to it in the future as the time and place. Do as one of the world's foremost shoe manufacturer did whose godliness and worldly success were both outstanding. Asked what was the secret of his life, he pointed to a large motto on the wall of his office: "GOD FIRST, family second, shoes third." That is the order in which they should come. To put "shoes first" is to get the proverbial cart before the horse.

This is 1950 A. D. The world writes its letter carelessly as it turns the page to record for the first time the New Year. But for all of us may it truly be 1950 A. D.

(Continued on page 7)

FOR YOUR PROTECTION

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When a Revival is to be Expected

(Continued from page 5)

be such a state of feeling as to call for it, then it would be their duty, and they ought to be willing to do it. They ought to be willing to do it if God calls, and He can easily burn down their stores if they do not. In fact, I should not be sorry to see such a revival in New York, as would make every merchant in the city lock up his store till spring, and say he had sold goods enough; and now he would give up his whole time to lead sinners to Christ.

7. A revival may be expected when ministers and professors are willing to have God promote it by what instruments He pleases. Sometimes ministers are not willing to have a revival unless *they* can have the management of it, or unless *their* agency can be conspicuous in promoting it. They wish to prescribe to God what He shall direct and bless and what men He shall put forward. They will have no new measures. They cannot have any of this new-light preaching, or of these *evangelists* who go about the country preaching. They have a great deal to say about God's being a sovereign, and that He will have revivals come in His own way and time. But then He must choose to have it just in their way, or they will have nothing to do with it. Such men will sleep on till they are awakened by the judgment trumpet, without a revival, unless they are willing that God should come in His own way—unless they are willing to have anything or anybody employed that will do the most good.

8. Strictly I should say that when the foregoing things occur, a revival, to the same extent, already exists. In truth, a revival should be *expected* whenever it is *needed*. If we need to be revived, it is our duty to be revived. If it is duty it is possible, and we should set about being revived ourselves and, relying on the promise of Christ to be with us in making disciples always and everywhere, we ought to labor to revive Christians and convert sinners, with confident expectation of success. Therefore, whenever the church needs reviving they ought and may expect to be revived, and to see sinners converted to Christ. When those things are seen which are named under the foregoing heads, let Christians and ministers be encouraged and know that a good work is already begun. Follow it up.

Remarks

1. Brethren, you can tell from our subject whether you need a revival here or not in this church and in this city and whether you are going to have one or not. Elders of the church—men, women, any of you, and all of you—what do you say?

Do you need a revival here?

Do you expect to have one?

Have you any reason to expect one?

You need not make any mist about it; for you know, or can know if you will, whether you have any reason to look for a revival here.

2. You see why you have not a revival. It is only because you do not want one. Because you are not praying for it; nor anxious for it, nor putting forth efforts for it. I appeal to your own consciences. Are you making these efforts now to promote a revival? You know, brethren, what the truth is about it. Will you stand up and say that you have made the efforts for a revival and been disappointed—that you have cried to God, "Wilt thou not revive us?" and God would not do it?

3. Do you wish for a revival? Will you have one? If God should ask you this moment, by an audible voice from Heaven, "Do you want a revival?" would you dare to say, "Yes"? "Are you willing to make the sacrifices?" would you answer, "Yes"? "When shall it begin?" would you answer, "Let it begin tonight—let it begin here—let it begin in my heart NOW"? Would you dare to say so to God, if you should hear His voice tonight?

(From LECTURES ON REVIVALS OF RELIGION *by Charles G. Finney. Published by Fleming H. Revell Company.)*

The Editor Lectures at Bob Jones University on Revival

THE SWORD OF THE LORD has received the following release from Bob Jones University:

GREENVILLE, S. C. — From February 16 to 22, Dr. John R. Rice delivered the first annual series of lectures on evangelism at Bob Jones University.

Dr. Bob Jones, Jr., president of Bob Jones University, said of the series, "We are establishing an annual series of lectures on evangelism, which will be in this field what the Lyman Beecher Lectures on Preaching at Yale University have been for many years. They will be a series of lectures discussing evangelism in some of its aspects. One year it may be a history of evangelism; another, methods of evangelism; another year, incentives to evangelism. This series of ten lectures will be published each year in book form under the title, 'Bob Jones University Lectures on Evangelism.' This 1950 series will be Volume I. Different authorities on evangelism will be invited each year to deliver the lectures."

Dr. Rice was heard twice daily, at 10 o'clock, the regular chapel hour, and at 4:30, in the Rodeheaver Auditorium. An evangelist of national fame, Dr. Rice is editor of THE SWORD OF THE LORD and has written a large number of books. He is a member of the co-operating Board of Trustees of Bob Jones University and has spoken many times at the institution. His messages, on the theme, "We Can Have Revival Now," were broadcast over WMUU, Bob Jones University's new 1000 watt radio station.

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Each chapter is being run now—one a week—in THE SWORD OF THE LORD. But you will want a copy of the book for others, or as a gift. 122 pages, price, $1.50.

Order from Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

A Failure-Proof Home in 1950

(Continued from page 6)

(Anna Domini)—"the YEAR OF OUR LORD." Let us resolve that we shall put God first in our homes in 1950, that as a family we shall begin the year with God and revive the family fireside with God as the integral part.

All right, now to narrow it down to the individual members of the family. Let us start with the HEAD of the home first. Let the HUSBAND begin the year with God. Here is God's plan for you, fellows, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). Wouldn't it be ideal, ladies, if all those big hemen husbands of yours would so put God first?—not lording it over his wife, but recognizing the wife as the weaker vessel, tenderly cherishing her and ordering his household accordingly? Wouldn't this enhance the joys of our homes the year round? For you husbands, that is putting God first.

Let the wife begin the year with God. "Let . . . the wife see that she reverence her husband . . . Wives, submit yourselves unto your own husbands, as UNTO THE LORD" (Eph. 5:33, 22). That is for you ladies in 1950.

Here is a word to the wise, Dad. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." That is wonderful! I like that. A command given specifically to Dad, not to Mother. It is his place to lead the way to God, for he is a priest in that home as someone once said, "Next to God in Heaven was Papa."

Here is the blueprint for the children of the home. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). If you resolve to do this, you cannot go wrong. Even if you do something in obedience to your parents, which proves to be wrong judgment on their part, if they are Christian parents (in the Lord), God will make it work out for your good because you obeyed His command, "for this is right."

We begin the year with God because we have not passed this way before. It is a new way, a road untravelled. It is brand new. We do not know the way. Instinctively do we say with Doubting Thomas, "We do not know the way. What is the way for 1950?" The great Way-Shower said to Thomas, "I am the Way." And so while we have not traveled this way before, we can safely commit our way unto the Lord; "trust also in Him; and he shall bring it to pass" (Psa. 37:5). That is the authoritative Word of God Almighty.

Also, our family must begin the year with God, for we shall not pass again this way. We shall pass through this year but once. Any good, therefore, that we can do, any kindness that we can show to loved ones or strangers, let us do it now. Let us not neglect nor defer it, for we know we shall not pass again this way. When 1950 shall have run its course, when the year shall have passed, we will not be able to go back and do it over again. That is why we should begin the year with God, and walk the year with God so there will not be regrets of yesterday. No, we shall not pass again this way.

Perhaps no one ever put this sentiment into fewer words than Wesley:

Do all the good you can,
By all the means you can,
In all the places you can,
In all the ways you can,
At all the times you can,
To all the people you can,
As long as ever you can.

And "you can" if you will in the name of Christ make resolution number one and "begin the year with God."

RESOLVED, "As For Me and My House We Will Begin the Week With God."

Here is resolution number TWO. It has to do with the revival of the "family pew," which is an American custom and one of our finest heritages. The family pew has practically vanished from the scene today and with it has gone some of the close family ties that could only be forged in the white-hot glow of family participation in the public worship of God.

I can never forget the impression made upon my boyish mind by that famous painting of the Pilgrim Fathers wending their way to the place of worship on the Lord's day. Armed with their weapons for bodily protection and followed by their wives and children, they are pictured as providing convoy for their household. They risked their lives for the privilege of sitting in the "family pew" to worship God according to the dictates of their consciences. The silly excuses some heads of home offer today in defense of their negligence for not practicing the New Testament methods of assembling themselves together upon the first day of the week for the worship of God, are perfectly asinine. Most of them are so ridiculous that I hesitate to take time to mention them. But here are a few.

I wrote a little tract some years ago entitled, "Seven Reasons Why I Do Not Go to Church." It is still popular; folks like the satire in it. Here is the excuse some men will give you. "My parents made me go to church when I was a child and I have developed a reaction against it. I'm not going to make mine go." But they made you go to school, too. Did that produce a similar reaction so that now you have nothing to do with multiplication tables or the correct use of grammar? And do you not have to insist also that your boy attend school? And how about your neck and ears? Did your mother's insistence on your washing them yield a determined effort to afterward deliberately abstain from the use of soap and water? Are you a social problem? In this, your boy is probably just like his dad was when he was young—you have to insist! No sir, Dad, when you talk logic, I'll reason with you. I defy you to defend your negligence in leading the way in family church attendance.

Other heads of homes say, "There are too many hypocrites in the church." Then come on, there is alway room for one more. You know you are not honest in making this your ruse. The best recommendation in the world for the genuine is the spurious. If there were no real, there could not be a counterfeit. The very best recommendation for a real Christian is a false one. Would you regard all doctors as quacks because of one humbug physician? What logic! No, regardless of what insincerity you may see in others, your duty to your family is to set before them the example of what a real Christian husband and dad can be and insist that the members of your household 'forsake not the assembling of themselves together' (Heb. 10:25) upon the first day of the week.

Say others, "Family pews are Puritanical, old-fashioned." How about Thanksgiving dinners and "punkin pie"? How about eating and taking a bath? These are old-fashioned, too, but that doesn't mean that you are intentionally starving on the one hand or creating a social problem on the other. Truth is old-fashioned; but are you thereby a liar? And so is honesty old-fashioned; but does that force you to practice thievery? Chastity in your own personal life and fidelity to that wife of your bosom is old-fashioned. Surely you are not trying to be MODERN here, are you? No, you have to make better sense than this "old-fashioned" dodge you are hiding behind in your dereliction of your God-given duty!

"I'm too busy," says another group of delinquent dads. Really! Are you too busy to eat or sleep? How about all the things you WANT to do—are you too busy for these? Don't you usually "find time" for the things you WANT to do? In beginning the week with God, the reviving of the family pew, you can if you will. When I ask you to resolve to begin the week with God the remaining weeks of this year and you say to me, "Sunday is my day of rest," I am going to ask you, "what is so laborious about an hour spent in the house of God? What is so disagreeable, so wearisome, so nerve-frazzling?" Why, the most restful place in all the world is to get where God is and where His people meet and blend their worship, their prayers and their voices in song before one common mercy-seat! Do you know what one man said, "A DAY in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84:10). Yes sir, the Psalmist David professed that, and why? He had learned that in God's presence is fulness of joy' (Psa. 16:11).

Men, from now on, let's see to it that our family begins the week with God. To be perfectly honest now, isn't it true that the advocates of this so-called "Sunday quiet" usually spend Saturday night out frolicking until the wee hours of the morning? After working hard all week, they are not too tired to spend half the night preceding the Lord's day raring and tearing around. And when they do rise late Sunday morning they will walk for miles on the golf course, spend all day on the end of a fishing pole, or work themselves up to a frenzy at a race track, or drive several hundred miles in search of worldly pleasure. There is a place for family recreation and pleasure and it's vital; I believe in it. But I do not think it should interfere with your obligation to your family's spiritual welfare and your duty to God.

We are departing from the faith of our fathers in so doing; we are departing from what I think to be the right and the good way. I don't believe any one can make it pay who put Sunday desecration in the place of worship to God and the methodical practice of occupying the family pew. So shall we not resolve that during 1950 we shall not on the Lord's day be found on hunting excursions or fishing trips, but we shall put God first, and upon the first day of the week wend our way to the house of God? By divine command we ought to for if we do not go God's way, we cannot be blessed. By every argument and example, we ought to. Our families need to "sit together in heavenly places," and they can if you as the head of the home will only insist upon beginning each week with God. In the best interests of your home. break with your neglect in this matter. That home will probably go to pieces and the members of that home will die in their sins where there is no moral guidance or spiritual direction resulting from the neglect of the means of grace. Why not decide now that you and your household will begin to regularly go to church, a church where the old-fashioned gospel truths can take hold of you? It will probably be found true that not one person in a million is converted from among those homes which habitually absent themselves from the places where God presents His claims. "How shall we escape, if we neglect?" is the Bible ultimatum (Heb. 2:3). So, let us begin the week with God; let us revive the family pew. Let us not be any place on any day in 1950 where, if the Lord should come and find us, we should be embarrassed—much less on the LORD'S day when we ought to be in the Lord's house.

RESOLVED, "We Shall Begin the Day With God."

Thirdly, and last but not least, let us resolve that we shall begin the day with God. This means the revival of the "family altar." I plead for the "family altar." I hope that the term means more to you than it did to one father who was converted to Christ and was advised for the sake of his family and his home to have "family altar." He assured his advisors he would tend to the matter. Later he explained the cause of his failure, "Listen, I've tried. I've been to every furniture store in town and I can't find one." That's all that "family altar" meant to him—a piece of furniture.

In the accepted sense, "family altar" means family worship, with Bible reading and prayer. Fathers, this is your responsiblity. Hear the Word of the Lord, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. AND THOU SHALT TEACH THEM TO YOUR CHILDREN, speaking of them when THOU SITTEST IN THINE HOUSE, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied . . . as the **days of heaven upon the earth**" (Deut. 11:18-21).

We are living in a complex age, I know, and sometimes it is a bit

(Continued on page 8)

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With the Evangelists

(Continued from page 5)

campaigns held by our brother, there were 2,256 confessions, with greater crowds, greater cooperation, greater power manifested and greater number of souls saved.

In Macon, Georgia, Brother Hendley reports that the City Auditorium was filled, and 1,100 souls were saved. One night during this campaign 150 people came to Christ. Seven or eight churches actively cooperated in this campaign.

At Rome, Georgia, with eight pastors cooperating, Brother Hendley began with crowds of 2,000 and ran up to some 3,500. There were 656 souls who confessed Christ as Lord. The revival was given front-page coverage by the Rome News-Tribune.

Next, Dr. Hendley was at Newark, Ohio, in a campaign. Because of disappointment in a previous evangelistic effort, some of the pastors were reluctant to go into the campaign. But God blessed, and there were 465 definite conversions, according to records kept. After this campaign, the pastors of Newark were so encouraged that they set up the next year's campaign before the meeting closed!

Dr. Hendley, writing personally to the editor, adds: "I cannot help but wonder what could be done if the majority of pastors *came together!* My experience has led me to say that *revival is in the hands of the pastors and evangelists!* Cooperation will shake our nation and the world—without it, tragic failure. Thank God, more and more we are coming together."

Evangelist Jim Mercer Sees Souls Saved in Every Preaching Service

Evangelist Jim Mercer, graduate of Bob Jones University, and an evangelist for fifteen years, is being greatly used of God in one-church and city-wide revivals. Writing a few days ago, he reports that his next two revivals are city-wide—in Martinsburg, Pennsylvania, and in Hamilton, Ontario.

Brother Mercer's first meeting of the year was a one-week campaign in Mobile Gospel Tabernacle—the best in the history of the work there, the pastor said. Brother Mercer says: "The same thing was said by John Dunlop in our second campaign in Norfolk, Virginia. I believe souls have come to Christ in every service I have preached in this year. There seems to be more conviction; the converts seem to be more faithful. More men in proportion to other days are coming to Christ. I realize more folks are praying for my ministry, and I covet the prayers of all the readers of THE SWORD OF THE LORD. God has used THE SWORD OF THE LORD to stir revival fires in many, many places . . ."

Part of a Typical Crowd, Detroit City Rescue Mission

The new building of the Detroit Rescue Mission, Rev. John D. Brooke, superintendent, seats five hundred, and it is continually filled, mostly with unsaved people. In December there were 203 public confessions of Christ as Saviour, more than 15,000 were fed. The total attendance was 16,303. Dr. John R. Rice, Sword of the Lord editor, speaks at the annual banquet of the Detroit City Rescue Mission on March 10, at 6:30 p.m. at Immanuel Prebyterian Church, 340 W. Grand Blvd.; will conduct several evangelistic services at the Rescue Mission over the week-end, and will speak at the Maranatha Baptist Church, 11435 Morang Drive, Detroit, on March 12. Pray for this soul-winning work.

A Failure-Proof Home in 1950

(Continued from page 7)

hard for families to get together in the early morning for family altar. There are demands made upon us in varying degrees that in a few cases it seems impossible and in many cases impractical. But some plan MUST be worked out. There is the example of one father in such circumstances who saw to it that his family had a time each day when the Word of God was sounded in their ears and the voice of prayer was heard by all. Faced with a situation that made it well night impossible for the family to observe morning devotions, he would wait until they had all returned home from the day's activities. Although it might prove a late hour, he would stand in the upstairs hallway leading to the bedrooms, arouse all the children and then read a portion of the Word of God and pray for them all. This was the exceptional way to conduct "family altar" and certainly not at all ideal, but it was something, and certainly the seed thus sown and the good example of a dad who cared would have desirable results in the lives of the children. Under ordinary circumstances, this is not the best way.

I recommend that your family altar be conducted "when thou risest up," before you leave your homes in the morning. Before you see the face of man, look up into the face of God. I like the sentiment couched in that gem of a verse:

I met God in the morning
When the day was at its best,
And His presence came like glory
Of the sunrise in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness.
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest.

Then I thought of other morn,-ings,
With a keen remorse of mind.
When I too, had loosed the moorings
With the Presence left behind.

And I think I know the secret,
Learned from many a troubled way.

YOU MUST SEEK HIM IN THE MORNING
IF YOU WANT HIM THROUGH THE DAY.

This, I think, you too will find inevitably true. On the other hand, you will learn to your sorrow and trouble what Johnielu Barber Bradford discovered in her "When I forgot to pray."

"I started early with my chores,
But even so I started wrong.
My labor yielded me no gain—
I should have started with a song.

I battled time this trying day
To find my efforts were a loss;
I had to leave some plans undone—
Tasks multiplied and I grew cross.

Tonight I ponder while I rest—
All day I fought rebellions tares,
Yet that has always been my lot
When days do not **begin with prayers.**"

Like the family pew, "family altar" is traditionally an American custom. A great American, General Douglas MacArthur has made the statement, "Our fathers met with their families at the close of breakfast and, in the presence of all, they read the Holy Bible and offered prayer. The inspiration of the sight of a father who was a priest in his own home is a dominant factor in the success of many men who are today the leaders of the nation. THIS IS A SERVICE WE CAN STILL RENDER OUR SONS."

I thought yesterday, as I reflected on this grand theme, of the parents who say, "Sure I pray for my children." Who said anything against praying for them? Your every conscious, waking moment should be one continuous intercessory prayer for them. No, I am not saying that you should not pray FOR your children, but you have made the biggest mistake of your life if you are not praying WITH your children. I believe that. It is spiritual homicide. How can I impress upon you the absolute urgency of this matter.

So shall we not resolve that we shall begin the day with God and revive the family altar? God gives this reassuring word, "Those that seek me early shall find me" (Prov. 8:17). Of Samuel's parents it is written, "They rose up in the morning early, and worshipped before the Lord" (I Sam. 1:19), while Job, in behalf of the spiritual needs of his children "rose up early in the morning, and offered burnt-offerings according to the number of them all . . . . thus did Job continually" (Job 1:5). Of course, there is no example like that of our Saviour who put communion with the heavenly Father first and "in the morning, rising up a great while before day . . . . went out, ... into a solitary place, and there prayed" (Mark 1:35). I tell you that nothing will so sweeten and hallow all your day as family altar at the beginning of the day.

Will you not now covenant with God and your families to enter into this threefold resolution with all your heart? Here are the three buttresses, the three pillars upon which you can build a happy, joyous home. This is a trinity of graces, a threefold cord that cannot be broken. No father or mother, son or daughter who has their home, their loved ones, their church, their generation or the world at heart can afford to treat lightly or bypass this thing with a shrug of the shoulder. Everything hinges upon it. It's the "grass roots" approach and solution to the ills of our society.

Somewhere I picked up this little verse:

"Begin the day with God,
Look up to Him in prayer.
Lift up thine heart to His abode
And pay thy worship there."

I am no poet, but to those beautiful words and with all deference to the poet, whoever he may be, I have added the following—

"Begin the year with God,
Thine every vow fulfill.
Thy family life instill with God,
And worship His sweet will.

Begin the week with God,
'Twill hallow all the days,
Thy "going out," thy "comings in"
He'll fill with joyful praise.

May God bless this message and this "family plan" to all your hearts and homes. You will find it is FAILURE-PROOF! Let us pray.

SAVE THESE DATES!

The following Sword Conferences on Evangelism, conducted by Evangelist John R. Rice and his associates, would be ideal times of Christian vacation, spiritual refreshing, preparation for soul winning:

June 25—July 2, Lake Arrowhead, New York.

July 10-16, Lake Louise, Toccoa, Georgia.

July 16-23, Cedar Lake, Indiana.

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Be sure to write for further information to Dr. John R. Rice, Director, 214 West Wesley Street, Wheaton, Illinois.

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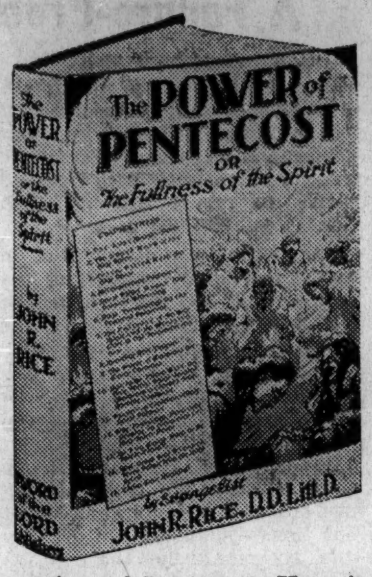

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